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could have improved upon the presentation here given. Perhaps a specialist would not have passed the subject of the Atman without touching upon the question whether the All-soul included the material world or implicitly excluded it (as certain passages suggest); and he probably would not have left the subject of Buddhism without touching on the practical question of meat-eating, interesting as a typical case of growth in the pious usage of the church. But these minute points have little weight in comparison with the excellent discussion of the fundamental principle of the faith. Buddhism, the later stages of which were discussed under China and Japan, is here depicted historically, the dates being those usually accepted. The second council seems to be recorded as a fact, though in truth it is doubtful whether it ever existed. The date of the introduction of Buddhism into China is given as the second century A.D. on page 302, and as the first century on page 313. Neither date is certain.

Of the remaining religions it may be said that they are all treated conservatively, fully, and from a modern point of view. We hear nothing of the intellectual greatness displayed in Babylonian liturgies; rather we are warned not to believe in it. Zoroastrian "duality" is fitly analyzed. In Egyptian religion full account is taken of the work done of late by Professor Breasted. Greek and Roman religions are well summarized. A good bibliography and an analytical index are appended to the book, which is by far the best general handbook for the study of advanced religions that has yet appeared.

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CUNEIFORM PARALLELS TO THE OLD TESTAMENT. Translated and edited by ROBERT W. ROGERS. Eaton & Mains. 1912. \$4.50.

The phase of Assyriology which from the beginning of the study has attracted most readers is the relation of the subject to the Bible.

In *Cuneiform Parallels* Professor Rogers gathers a great mass of scattered material into a single volume, at once temperate, readable, comprehensive, and scholarly. The transliterations will be welcome to Assyriologists and to Hebrew students, and are so placed on the page as not to disturb the general reader. The bibliography, the introductions to many of the passages translated, the references to other publications and translations of the texts, and the forty-eight photographic reproductions, add greatly to the usefulness of the volume.

For the production of a work of this kind Professor Rogers is well equipped, and he has had the benefit of suggestions from some of his Assyriological brethren. He shows an admirable spirit toward his fellow-workers, is modest in asserting his own claims, and keeps to the straight road through a country in which many Assyriologists have lost themselves in by-paths.

The name of the book is attractive, but not quite accurate. Some of the selections are not taken from cuneiform sources, as those on pp. 76-78, 109-112, 239, 346-348, and 370-371. Nor does the word "Parallels" properly describe the contents of the work. There are cuneiform parallels to the Old Testament, such as the deluge story, the exposure of Sargon, and Sennacherib's invasion of Palestine. There is much other cuneiform material which illustrates the Old Testament, but is in no sense parallel. This is the case with a very large part of the present volume. We should hardly expect, for instance, to find the Babylonian Chronicle or the Eponym List in a book of parallels to the Old Testament. The Hammurabi Code contains a few laws very similar to Hebrew laws, but the great bulk of the code scarcely suggests Hebrew parallels. Yet this code fills seventy pages of the book, or about one-seventh of the whole. It must be admitted that it would be difficult to find a title, at once brief and adequate, for this book, which is a storehouse of material, mainly cuneiform, for the illustration and elucidation of the Old Testament, and perhaps we ought not to cavil at an author who gives so much more than he promises.

Cuneiform Parallels is not a discussion of the relations of Assyriology to the Bible, but restricts itself largely to a presentation of the cuneiform material, leaving it to the reader to make the application for himself. It thus enables a layman in the subject to become a semi-independent worker in this fascinating field.

The selections are grouped under six heads: mythological texts, hymns and prayers, liturgical and doctrinal texts, chronological materials, historical texts, and legal texts. The first and fifth heads naturally comprise about three-fifths of the whole. Under the first head are nine divisions, including the creation, the Gilgamesh Epic and the deluge story, the Descent of Ishtar, and other less familiar selections. The section on hymns and prayers contains twelve selections, but the author points out the necessity of caution in drawing parallels between these and the Hebrew Psalter. "The supposed Babylonian Sabbath" is the title of a selection under another head. The title suggests a negative attitude on the question, Did the Babylonians have a day similar to the Hebrew Sab-

bath? Under the title "The Pantheon" the selections are given on which some scholars base a belief that the Babylonians knew the doctrine of monotheism. The historical texts presented begin with Hammurabi (ca. 2000 B.C.), include some of the El-Amarna letters (ca. 1400 B.C.), and close with numerous extracts, mostly brief, from the records of the later kings of Assyria and Babylon (885-538 B.C.).

One need hardly say that a book like this, belonging to a young and growing science, has its imperfections. Such smaller slips as "sets" for "sits" (p. 88), the repetition of the word "due" (p. 325, top), *i-ra-ni* for *i-ra-mi* (p. 135, bottom), and *ma-še-e* for *na-še-e* (p. 328, l. 90), may be the result of accident. This explanation would hardly apply to the inconsistency in giving the names of the leading characters in the Gilgamesh Epic (see pp. 81, n. 1; 82, n. 1; 85, l. 5; 86, l. 8 from bottom; 87, l. 2; and 103, l. 17). The statement (p. 396) that the reader of the Hammurabi Code found it necessary to turn his head down sidewise in order to read the inscription at all, cannot be correct. The feat would be too difficult. The lines were read from above downward, as written. The stele containing the code was not set up at Sippar (p. 396), but at Babylon, as is expressly stated in a passage of column 40.¹ For "cast me into the river" (p. 136, l. 7) read "laid" or "placed me in the river." On pages 326, 329, and 331, the same phrase is rendered, "my men I set over them," "I set my officers over them," "I put my governors over them." The word thus variously given is in the singular, and should be rendered "general" or "officer." After recording the capture of certain Philistine cities, Sargon uses a word commonly rendered "I took" (p. 329, l. 7). While this is the usual meaning of the word, it seems in the present passage to mean "rebuild," as in a passage of the prism of Tiglath-pileser I. Sargon rebuilds the Philistine cities, and settles therein captives from other countries. There is confusion in the translation of the middle paragraph on page 459, though our author was not the first to make the confusion. In the correct translation a new sentence begins with the words, "That the strong might not injure the weak," and continues to the end of the paragraph. "Hammurabi . . . whom Shamash has endowed with justice am I" (p. 461) should be "Hammurabi . . . to whom Shamash has communicated the laws am I."²

In spite of such small defects as these, it is a pleasure to bear witness to the conscientiousness and general excellence of this work.

¹ See *Journal of the American Oriental Society*, xxvii, 128.

² *Ibid.*, xxv, 271-275.

The selections are all of interest to the student of the Old Testament, and the translations are on a level with the best standards of today. The book deserves a large circulation. Indeed, there is no other book on the subject which is so full, so thorough, and so sane.

DAVID G. LYON.

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THE SERMON: ITS CONSTRUCTION AND DELIVERY. By DAVID JAMES BURRELL. Fleming H. Revell Co. 1913. Pp. 329.

The value of Dr. Burrell's book is in its frank disclosure of the methods of his own effective preaching. It is filled with concrete advice, very practical and useful, and enforced with homely and amusing illustration. It deals with texts and topics, the making of outlines, the "exordium," the "argument," the "peroration," and the delivery of the sermon, with counsels on getting attention and on sermon-power. The writer has little patience with manuscript in the pulpit, and no patience with liberal theology. The book is a prescription for a sturdily orthodox sermon, spoken without notes, scriptural, evangelistic, intended mainly to convert sinners, full of anecdote and apt quotation, admirably ordered, and punctually terminated at the end. Sermons grow like trees by processes mysterious and indefinable; but they need correctives and assistances such as are given to the trees by fertilizing and spraying and pruning. For such care of sermons Dr. Burrell gives plain and profitable directions.

GEORGE HODGES.

CAMBRIDGE.

THE PULPIT AND THE PEW. CHARLES H. PARKHURST, D.D. Lyman Beecher Lectures delivered, 1913, before the Divinity School of Yale University. Yale University Press. 1913. Pp. 195. \$1.50.

These eight lectures are not long, and they certainly are not dull. When spoken, they must have been effective, and the force is not lost in the reading. Colloquial language and illustrations abound, and some of these are apt to linger in the mind.

The lecturer is clear that the church has a work to do which no other institution is prepared to perform. He has not an exalted idea of the educational value of either the press or the stage. But the church of the twentieth century has for its duty the task of Elijah and Jeremiah: "To take eternal principle, and to measure existing conditions and institutions against that principle as stand-